

The Second Sunday of Pentecost
June 22, 2025

THE HYMNS

Opening Hymn:	<i>"Come and Journey with a Saviour"</i>	CP-482
Gradual Hymn:	<i>"Rock of Ages, Cleft for Me"</i>	CP-522
Offertory Hymn:	<i>"Dear God, Compassionate and Kind"</i>	CP-455
Communion Hymns:	<i>"As the Deer Pants for the Water"</i>	see page 5
	<i>"One Bread, One Body, One Lord of All"</i>	CP-73
Closing Hymn:	<i>"Draw the Circle Wide"</i>	CP-418

THE COLLECT OF THE DAY

Celebrant: Let us pray:

All: O God our defender, storms rage about us and cause us to be afraid. Rescue your people from despair, deliver your sons and daughters from fear, and preserve us all from unbelief; through your Son, Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and ever. Amen.

THE PRAYER OVER THE GIFTS

Eternal God, you have made our Saviour Jesus Christ the head of all creation. Receive all we offer you this day and renew us in his risen life, in the name of Jesus Christ the Lord. **Amen.**

THE PRAYER AFTER COMMUNION

Almighty God, guide and protect your people who share in this sacred mystery, and keep us always in your love; through Jesus Christ our Lord. **Amen.**

THE READINGS

First Reading: (1 Kings 19:1-15a) Read by Theresa

In Israel, the northern kingdom, many people have strayed from worshipping God, partly because Queen Jezebel has promoted the Canaanite religion. After Elijah has shown that God is much more powerful than the local gods, he has killed the prophets of Baal.

Ahab told Jezebel all that Elijah had done and how he had killed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So may the gods do to me and more also, if I do not make your life like the life of one of them by this time tomorrow." Then he was afraid; he got up and fled for his life and came to Beer-sheba, which belongs to Judah; he left his servant there.

But he himself went a day's journey into the wilderness and came and sat down under a solitary broom tree. He asked that he might die, "It is enough; now, O Lord, take away my life, for I am no better than my ancestors." Then he lay down under the broom tree and fell asleep. Suddenly an angel touched him and said to him, "Get up and eat." He looked, and there at his head was a cake baked on hot

stones and a jar of water. He ate and drank and lay down again. The angel of the Lord came a second time, touched him, and said, "Get up and eat, or the journey will be too much for you." He got up and ate and drank; then he went in the strength of that food forty days and forty nights to Horeb the mount of God. At that place he came to a cave and spent the night there.

Then the word of the Lord came to him, saying, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts, for the Israelites have forsaken your

The Second Sunday of Pentecost

June 22, 2025

covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away."

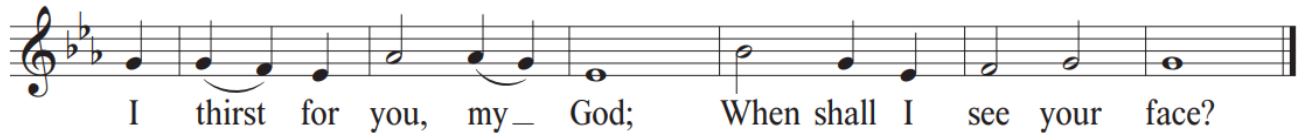
He said, "Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire, and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, "What are you doing here, Elijah?" He answered, "I have been very zealous for the Lord, the God of hosts, for the Israelites have forsaken your covenant, thrown down your altars, and killed your prophets with the sword. I alone am left, and they are seeking my life, to take it away." Then the Lord said to him, "Go, return on your way to the wilderness of Damascus."

Hear what the Spirit is saying to God's People.

All: Thanks be to God!

Psalm 42 and 43ⁱⁱ - Cantors: Andy

The cantor sings the refrain first, then everyone repeats it the second time. The cantor sings the verses.



Refrain: I thirst for you, my God; When shall I see your face?

As the deer longs for the water-brooks, so longs my soul for you, O God.
My soul is athirst for God, athirst for the living God;
when shall I come to appear before the presence of God?
My tears have been my food day and night, while all day long they say to me,
"Where now is your God!" **[Refrain]**

I pour out my soul when I think on these things;
how I went with the multitude and led them into the house of God,
With the voice of praise and thanksgiving, among those who keep holy-day.
Why are you so full of heaviness, O my soul? and why are you so disquieted within me?
Put your trust in the Holy One;
for I will yet give thanks to the One who is the help of my countenance and my God. **[Refrain]**

My sound is heavy within me; therefore I will remember you from the land of Jordan,
and from the peak of Mizmar among the heights of Hermon.
One deep calls to another in the noises of your cataracts;
all your rapids and floods have gone over me.
You grant your loving-kindness in the daytime; in the night season your song is with me,
a prayer to the God of my life. I will say to the God of my strength, "Why have you forgotten me?
and why do I go so heavily while my enemy oppresses me?" **[Refrain]**

The Second Sunday of Pentecost
June 22, 2025

While my bones are being broken, my enemies mock me to my face;
All day long they mock me and say to me, "Where now is your God?"
Why are you so full of heaviness, O my soul? and why are you so disquieted within me?
Put your trust in the Holy One; for I will yet give thanks
to the One who is the help of my countenance and my God. **[Refrain]**

Give judgment to me, O God, and defend my cause against an ungodly people;
deliver me from the deceitful and the wicked.
For you are the God of my strength; why have you put me from you?
and why do I go so heavily while the enemy oppresses me?
Send out your light and your truth that they may lead me,
and bring me to your holy hill and to your dwelling; **[Refrain]**

That I may go to the altar of God, to the God of my joy and gladness;
and on the harp I will give thanks to you O God my God.
Why are you so full of heaviness, O my soul? and why are you so disquieted within me?
Put your trust in God; for I will yet give thanks to the One
who is the help of my countenance and my God. **[Refrain]**

Second Reading: (Galatians 3:23-29) Read by Sandra

Some in Galatia (in central Asia Minor) argue that a right relationship with God comes through Mosaic law, but Paul has argued that it is God's promises that establish this link. Before Christ came, the early Christians were like children, under a guardian or "disciplinarian". We are people of faith, not law.

Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was our disciplinarian until Christ came, so that we might be reckoned as righteous by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek; there is no longer slave or free; there is no longer male and female, for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise.

All: Hear what the Spirit is saying to God's People.
Thanks be to God!

The Second Sunday of Pentecost
June 22, 2025

Gospel Reading: (Luke 8:26-39)

Reader: The Lord be with you.

All: And also with you.

Reader: The Holy Gospel of our Lord Jesus Christ according to Luke.

All: Glory to you, Lord Jesus Christ.

Jesus and his disciples arrive in Gerasa, a city which is a day's walk east of the Jordan – in Gentile territory. Jesus transforms the man from being an outcast to being a member of a nurturing human community. The man becomes a missionary to his fellow Gentiles.

Then they arrived at the region of the Gerasenes, which is opposite Galilee. As he stepped out on shore, a man from the city who had demons met him. For a long time he had not worn any clothes, and he did not live in a house but in the tombs. When he saw Jesus, he cried out and fell down before him, shouting, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me," for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) Jesus

then asked him, "What is your name?" He said, "Legion," for many demons had entered him. They begged him not to order them to go back into the abyss.

Now there on the hillside a large herd of swine was feeding, and the demons begged Jesus to let them enter these. So he gave them permission. Then the demons came out of the man and entered the swine, and the herd stampeded down the steep bank into the lake and was drowned.

When the swineherds saw what had happened, they ran off and told it in the city and in the country. Then people came out to see what had happened, and when they came to Jesus, they found the man from whom the demons had gone sitting at the feet of Jesus, clothed and in his right mind. And they became frightened. Those who had seen it told them how the one who had been possessed by demons had been healed. Then the whole throng of people of the surrounding region of the Gerasenes asked Jesus to leave them, for they were seized with great fear. So he got into the boat and returned. The man from whom the demons had gone out begged that he might be with him, but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you." So he went away, proclaiming throughout the city how much Jesus had done for him.

The Gospel of Christ

All: Praise to You, Lord Jesus Christ.

As the deer

16

Capo 2 (C)


Flowing

Martin Nystrom

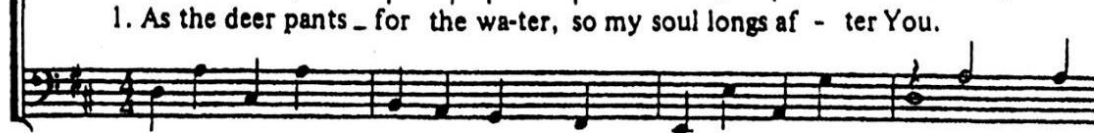
Ps 42: 1-2

Verse

D(C) A/C#(G) Bm(Am) G(F) Em(Dm) A7(G7) D(C)



1. As the deer pants _ for the wa-ter, so my soul longs af - ter You.



A/C#(G) Bm(Am) G(F) Em7(Dm7) A7(G7) D(C)



You a-lone are my heart's de-sire _ and I long to wor - ship You.



Chorus

Bm(Am) Bm/A(Am7) G(F) D(C) G(F) Em(Dm) F#(E)



You a-lone are my strength, my shield, to You a-lone may my spi - rit yield.



D(C) A/C#(G) Bm(Am) G(F) Em7(Dm7) A7(G7) D(C)



You a-lone are my heart's de-sire _ and I long to wor - ship You.



2. I want You more than gold or silver,
Only You can satisfy.
You alone are the real joy-giver
And the apple of my eye.
3. You're my Friend and You are my Brother,
Even though You are a King.
I love You more than any other,
So much more than anything.

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ST STEPHEN THE MARTYR ANGLICAN CHURCH

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<p>THANK YOU to our choir members, our readers, our tech support, and to our other volunteer servers this Sunday: our Zoom host Barb, Parish host Sara, our Greeters Pat H and Dawn, Val our Lay Administrator; Elaine our Sacristan; Prayer leader: Sara; our Offering caretaker: Bob R; Altar Guild: Josie and Roxie; and Sunday School Teacher: Ruth Z.</p>

<p>TERRITORIAL ACKNOWLEDGEMENT: WE ACKNOWLEDGE THAT ST. STEPHEN THE MARTYR IS LOCATED ON THE UNCEDED LANDS OF THE COAST SALISH PEOPLES, ON THE SHARED TRADITIONAL TERRITORY OF SKW̱X̱W̱7MESH (SQUAMISH), TSLEIL-WAUTUTH, X̱w̱M̱ə̱θ̱Ḵw̱ə̱Y̱ə̱M (MUSQUEAM) AND KWIKWETLEM FIRST NATIONS.</p>
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ⁱ The notes on the readings are from the Revised Common Lectionary Commentary, at the montreal.anglican.org site [Link](#), written by Chris Haslam.

ⁱⁱ The Psalms are taken from the George Black Psalter at the Church of the Redeemer website, Anglican Church of Canada. <https://theredeemer.ca/music/george-black-psalter/>